

CONJECTURES

ON THAT

MYSTERIOUS MONUMENT OF ANCIENT ART,

Stonehenge,

ON SALISBURY PLAIN;

Commencing its History by

JEFFERY OF MONMOUTH,

BISHOP OF ST. ASAPH,

And continued in chronological Order by the laborious
Researches of the

FOLLOWING EMINENT WRITERS

In their Attempts to remove the Cloud which veils in Obscurity
the History of

THIS CELEBRATED TEMPLE:

viz.

Giraldus Cambrensis, Camden, Inigo Jones, Dr. Charlton,
Gibbons, Speed, Gibson, Dr. Stukeley, Wood, Rowland,
Dr. Smith, Wansey, Dr. Maton, King, and Sir R. C. Hoare.

To which are added,

A VALUABLE FRAGMENT OF ANTIQUITY

Relative to

Old Sarum and Stonehenge,

BY

DIODORUS, &c.

AND

A HISTORY OF THE DRUIDS.

FIFTEENTH EDITION, WITH VIEWS.

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PREFACE.

No Publications afford more entertainment, and prove of more public utility, than local delineations and descriptions, drawn with correctness and fidelity; they enable persons to form a just idea of remarkable places, to which fortune or situation denies them access. Without such auxiliaries, occasional Tourists, who have not inclination or opportunity to consult the opinions of the more elaborate Antiquary, must inevitably lose half the pleasure and satisfaction to be derived from their excursions. The seats of noblemen, and the mansions of the opulent, are sufficiently known from the Journals of the Tourist; but the origin of ancient structures, and the purposes for which they were designed, must be brought to light

by the minuter and more accurate pen of the Antiquary. The curiosity, indeed, entertained by all civilized nations, of enquiring into the manners, exploits, and even customs of their ancestors, commonly excites a regret, that the historical accounts of remote periods should always be so much involved in obscurity; for past events are immediately considered uncertain, when deduced from memory or tradition.

The structure of *Stonehenge* is so singular, and receives so little light from history, that almost every Antiquary has advanced a new notion. These Relics, however, are considered by far the greatest and most perfect Specimens of Druidical Remains in the whole island: but whether or not these prodigious piles of Stones were raised to the honour of the Deity, or to the memory of departed heroes—or erected by the Danes for the election and

inauguration of their Kings—whether they were intended for *carnedds*, or burial places—*cromlechs*, or altars—it is now almost impossible to ascertain with precision. All these opinions have had their able advocates; but the weight of the argument seems to preponderate on that side which ascribes them to the purposes of religion, and considers them the altars of Druidical worship.

To give the several Conjectures of the most celebrated Writers on this mysterious Fabric, is the design of the following pages; by these aids the Tourist will be the better enabled to form some idea of its origin and design. But to whatever purpose it was originally designed, cold indeed must be the heart of that man, who, amidst a scene like this, feels no enthusiastic glow, or that pleasing emotion, which religious remains so naturally and universally inspire.



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STONEHENGE.

BY

JEFFERY OF MONMOUTH,

BISHOP OF ST. ASAPH,

Anno 1130.

Stonehenge was a Monument erected in the reign of Aurelius Ambrosius, by Ambrose Merlin, to perpetuate the treachery of Hengist, the Saxon General; who, having desired a friendly meeting with Vortigern at the Monastery of Ambresbury, assassinated him, with four hundred and sixty of his Barons and Consuls; after which the bodies of the slaughtered Britons were interred in a burying place near the Monastery, where they had received their deaths, *anno* 472; and Aurelius Ambrosius going to see the sepulchre soon after he had mounted the British throne, not only shed tears at the sight of it, but resolved to perpetuate the memory of that piece of ground which was honored with the bodies of so many noble patriots that died for their country, with some noble Monument.

In order to this, the King, after summoning together several carpenters and masons, commanded them to employ the utmost of their art in contriving a proper structure; but they, out of diffidence of their own skill, refusing to undertake it, Merlin, who had been the prophet of Vortigern, was sent for to exercise his abilities; and he immediately advised Aurelius to send for the Giants' Dance, in Killaraus, a mountain in Ireland; for there is, said he, a struc-

ture of Stones there, which none of this age could raise without a profound knowledge of the mechanical arts: they are Stones of a vast magnitude, and wonderful quality; and if they can be placed here as they stand there, they will remain for ever.

These Stones, continued Merlin, are mystical, and of a medicinal virtue. The Giants of old brought them from the farthest coasts of Africa, and placed them in Ireland, while they inhabited that country. Their design in this was to make baths in them, when they should be taken with any illness; for their method was to wash the Stones, and put their sick into the water, which infallibly cured them. With the like success they cured wounds also, adding only the application of some herbs; and there is not a Stone there, concluded Merlin, which has not some healing virtue.

Aurelius forthwith sent his brother Uther, attended with fifteen thousand young men, under the direction of Merlin, for these wonderful Stones: and at their arrival at the place where they stood, Merlin, bade the men try their force, and see whether strength or art could do more towards taking them down. The command was no sooner given, than some of the young men who had prepared cables, others who had provided small ropes, and some who had furnished themselves with ladders for the work, applied those implements to the several parts of the building, and with one accord, the whole army attempted the removal of the Giants' Dance — but all to no purpose. Merlin, laughing at their vain efforts, then began his own contrivances; and when he had placed the engines in their proper order which he thought necessary for the work, he took down the Stones with incredible facility, and withal gave directions for carrying them to Mount Ambre.

The Stones were no sooner brought to this mountain, than the King summoned to it the Bishops, the Abbots, and the people of all other orders and qualities, from every part of Britain, to celebrate with

joy and honor, the setting them up. And when the parties were all assembled, Aurelius with royal pomp, celebrated the feast of Pentecost, the solemnity whereof he continued the three following days. In the mean time, the King having bestowed all places of honor that were vacant on his domestics, as a reward for their good services, he next ordered Merlin to go to work upon the Monument, and rear up the Stones that were prepared for it about the Sepulchre of the slaughtered Britons; which he forthwith did in the same form as they stood in the mountain of Killaraus; and, as the British historian concludes, thereby gave a manifest proof of the pre-
valence of art above strength.

Tradition varies from history in the story touching the removal of this Monument from the mountain of Killaraus to that of Ambrus, and delivers it to this brief effect:

The prophet Merlin, desirous of having a parcel of Stones, which grew in an odd sort of form in a backside belonging to an old Woman in Ireland, transported from thence to Salisbury Plain, employed the Devil upon the work; who, the night after dressing himself like a gentleman, and taking a large bag of money in his hand, presented himself before the good Woman as she was sitting at her table, and acquainted her of the purchase he was come to make; the Fiend, at the same time pouring out his money on the board before her, and offering her as much for the Stones as he could reckon while he should be taking them away.

The money was all in odd sorts of coins, such as four-penny-half-penny pieces, nine-penny pieces, thirteen-penny-half-penny pieces, and the like; but, nevertheless, the Devil's proposals seemed so very advantageous, that notwithstanding the difficulty there would be in reckoning the money, the old

Woman could not avoid complying with it, as she imagined the removal of her Stones by a single man would be a work of almost infinite time, and that she should be able to tell as much money while it should be about, as would make her as rich as a Princess. But the bargain was no sooner made, and she had no sooner laid her fingers on a four-penny half-penny-coin, than the Devil with an audible voice, cried out, "Hold!" and said, "The Stones are gone." The old Woman disregarding what he said, however, peeped out into her backside, and, to her great amazement, it was even so as Satan had spoken; for the common deceiver of mankind in an instant took down the Stones, bound them up in a wyth, and conveyed them to Salisbury Plain. But, just before he got to Mount Ambre, the wyth slackened, and as he was crossing the river Avon at Bulford, one of the Stones dropped down into the water, where it lies to this very hour; the rest were immediately reared up on the spot of ground destined by Merlin for them; and the Devil, pleased with the accomplishment of his work, declared upon fixing the last stone, that nobody should be ever able to tell how the Fabric, or any of the parts of which it is composed, came there.

A Friar, who had lain all night concealed near the building, hearing the Devil's declaration, replied to it, by saying, "That is more than thee canst tell;" which put Satan into such a passion, that he snatched up a pillar, and hurled it at the Friar, with an intention to bruise him to dirt; but he running for his life, the stone, in its fall, only reached his heel, and struck him in it; the mark of which appears in that Pillar even unto this day, and is called "The Friar's Heel."

GIRALDUS CAMBRENSIS.

Anno 1187.

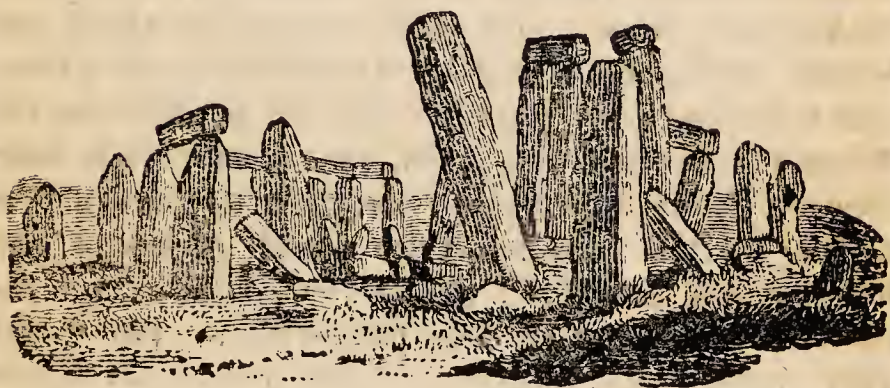
There was in Ireland, in ancient times, a pile of Stones, with their imposts, worthy admiration, and corresponding with those at Stonehenge, called "The Giants' Dance," because Giants from the remotest parts of Africa brought them into Ireland; and, in the plains of Kildare, not far from the castle of Naase, as well by force of art, as strength, miraculously set them up. These Stones, Aurelius Ambrosius, King of the Britons, procured Merlin by supernatural means to bring from Ireland into Britain. And that he might leave some famous Monument of so great a treason, to after ages, in the same order and art as they stood formerly, set them up where the flower of the British nation fell by the cut-throat practice of the Saxons; and where, under pretence of peace, the ill-secured youth of the kingdom, by murderous designs, were slain.

CAMDEN.

Anno 1600.

Towards the north, about six miles from Salisbury, in the plain, is to be seen an huge and monstrous piece of work, such as Cicero termeth *insanam substructionem*; for within the circuit of a ditch, there are erected in manner of a crown, in three ranks or courses, one within another, certain mighty and unrough Stones, whereof some are twenty-eight feet high, and seven broad; upon the heads of which, others, like overthwart pieces, do bear and rest crosswise, with a small tenon and mortise, so as the whole frame seemeth to hang; whereof we call it *Stonehenge*, like as our old historians termed it for the greatness, *Chorea Gigantum*, the Giants' Dance. Our countrymen reckon this for one of our wonders and miracles; and much they marvel from whence such huge stones were brought, considering that in all those quarters bordering thereupon, there is hardly to be found any common stones at all for building: as also by what means they were set up. For my own part, about these points, I am not curiously to argue and dispute, but rather to lament, with much grief, that the Authors of so notable a Monument are thus buried in oblivion. Yet some there are that think them to be no natural stones hewn out of the rock, but artificially made of pure sand, and by some gluey and unctious matter knit and incorporated together, like as those ancient trophies and monuments of victory which I have seen in Yorkshire. And what marvel? Read we not, I pray you, in Pliny, that the sand or dust of Puteoli,

being covered over with water, becometh forthwith a very stone? That the cisterns in Rome, of sand digged out of the ground, and the strongest kind of lime, wrought together, grow so hard, that they seem stones indeed? And that statues and images of marble scalings, and small grit, grow together so compact and firm, that they are deemed entire and solid marble? The common saying is, that Ambrosius Aurelianus, or his brother Uther, did rear them up by the art of Merlin, &c.



INIGO JONES,

ARCHITECT TO KING JAMES I.

Anno 1655.

This Antiquity, called by Henry Huntingdon, the second; by Polyolbion, first wonder of the land; because the architraves are set upon the heads of the upright stones, and hang, as it were, in the air, is generally known by the name of *Stone-Henge*; and is sited upon the Plain in the county of Wilts.

The whole Work in general, being of a circular form, is one hundred and ten feet diameter, double winged about, without a roof, anciently environed with a deep trench, still appearing, about thirty feet broad; so that betwixt it and the Work itself, a large and void space of ground being left, it had from the Plain three open entrances, the most conspicuous thereof, lying north-east, at each of which was raised, on the outside of the trench aforesaid, two huge stones gatewise: parallel whereunto, on the inside, two others of less proportion. The inner part of the Work, consisting of an hexagonal figure, was raised by due symmetry, upon the basis of four equilateral triangles, which formed the whole structure. This inner part likewise was double, having, within also, another hexagon raised; and all that part within the trench, sited upon a commanding ground, eminent, and higher much than any of the Plain lying without; and in the midst thereof, upon the foundation of a hard chalk, the Work itself was placed; insomuch, that from whatever part soever they came into it, they rose by an easy ascending hill.

In the inmost part of the Work, there is a Stone, appearing not much above the surface of the earth, and lying towards the east, four feet broad, and sixteen feet long, which, whether it might be an *Altar*, or no, I leave to the judgment of others; because so overwhelmed with the ruins of this work, that I could make no search after it, but even with much difficulty took the aforesaid dimensions thereof: yet, for my part, I can apprehend no valid reasons to the contrary, except that the whole Constructure being circular in form, the Altar shewed rather to have been placed upon the centre of the circle, than inclined to the circumference. Nevertheless, it cannot be denied, but, being so fitted, the Cell (as I may call it) was thereby left more free, for the due performance of those several superstitious rites, which their idolatry led them to.

The great stones, which made the entrances from the outside of the trench, are seven feet broad, three feet thick, and twenty high.

The parallel stones, on the inside of the trench, are four feet broad and three feet thick; but they lie so broken, and ruined by time, that their proportion in height cannot be distinguished, much less exactly measured.

The stones which make the outer circle were seven feet in breadth, three feet and a half in thickness, and fifteen feet and a half in height; each stone having two tenons mortised into the architrave, continuing upon them throughout the whole circumference; for these architraves, being jointly directed in the middle of each of the perpendicular stones, that their weight might have an equal bearing; and upon each side of the joint a tenon wrought (as yet remains to be seen), it may positively be concluded thereby, the architrave continued round about this outward circle.

The smaller stones of the inner circle are one foot and a half in breadth, one foot thick, and six feet high. These had no architraves upon them, but

were raised perpendicular, of a pyramidal form. That there was no architrave upon these may be hence concluded, the stones being too small to carry such a weight, the spaces being also too wide to admit of an architrave upon them without danger of breaking; and being but six feet high, there could not possibly be a convenient head height remaining for a passage underneath; especially, considering fully the greatness of the whole Work.

The stones of the greater hexagon are seven feet and a half in breadth, three feet nine inches in thickness, and twenty feet in height, each stone having one tenon in the middle.

The stones of the hexagon within are two feet six inches broad, one foot and a half thick, and eight feet high; in form pyramidal, like those of the inner circle.

The architrave, lying round about upon the upright stones of the outward circle, being mortised into them, and jointed in the middle of each of the perpendicular stones, is three feet and a half broad, and two feet and a half high.

The architrave, which lieth on the top of the great stones of the hexagon, and mortised also into them, is sixteen feet long, three feet nine inches broad, and three feet four inches high. This architrave, continuing only from stone to stone, left betwixt every two and two, a void space, free to the air, uncovered; for if they had been continued throughout the whole hexagon, then necessarily there must have been two tenons upon each of the said stones, as those of the outward circle had; but being disposed as aforesaid, that one which was in the middle, and yet remains apparent, was sufficient for the thing intended.

The stones of the greater hexagon, and outward circle, after so long contest with the violence of time, and injury of the weather, are, for the most parts, standing at this day; which though not all at their full height, as when first set up, yet the footsteps nevertheless, of many of them, as expressed in the

design, are still remaining in their proper places. Those of the inner circle and lesser hexagon, not only exposed to the fury of all devouring age, but to the rage of men likewise, have been more subject to ruin; for being of no extraordinary proportions, they might easily be beaten down, or digged up, and at pleasure made use of for other occasions; which I am the rather induced to believe, because since my first measuring the work, not one fragment of some of them then standing is now to be found.

I conceive Stonehenge to have been erected after the Tuscan order of architecture, and open to the heavens, and dedicated to the God *Cœlus*, by some authors called *Cœlum*; by others, *Uranus*; from whom the ancients imagined all things took their beginning. My reasons are, first, with respect to the situation thereof; for it stands in a plain, remote from any town or village, in a free and open air, without any groves or woods about it. Secondly, in regard of the aspect; for Stonehenge was never covered, but built without a roof: which decorum the Romans ever observed, both in the situation and aspects of the temples dedicated to this their God, and to Jove the Lightner, the Sun, and the Moon. Another reason I find also why they built their temples to *Cœlus*, and those other deities, uncovered, as Stonehenge; because they counted it heinous to see those Gods confined under a roof, whose doing good consisted in being abroad.

DR. CHARLTON,

PHYSICIAN TO KING CHARLES II.

Anno 1660.

I adventure to acquaint you with my conjecture, concerning the time when Stonehenge was first set up, which I take to be in the beginning of the reign of that excellent Prince, Alfred, or Allured; who, as he was the first anointed King of this island, so was he the first learned King, and most munificent patron of Scholars, that ever swayed the sceptre of Britain; for all our chronicles agreeingly deliver that he was scarcely seated in his throne, when there came over greater swarms of Danes than ever before, to infest his dominions; and that after many unfortunate battles with them, he was reduced to that extremity, that leaving his large monarchy to the rage and rapine of those insulting Pagans, he fled, for safety of his life, into the marshes of Somersetshire, where, for two years, he lay concealed in a poor disguise, sustaining himself by fishing and fowling. Among other adventures that befel this glorious person in this dark eclipse, it is not unworthy remembrance, that on a time, as he was sitting in the chimney corner, in the cottage of a Cow-herd (who entertained him in his service), and busied in trimming his bow and arrows, a cake of dough, lying to be baked on the hearth before him, chanced to be burned; which the good wife imputing to his neglect, in great fury cast away his bow and arrows, and sharply checking him, said, “Thou fellow, dost thou see the bread burn before thy face, and wilt

not turn it! and yet thou art glad to eat it before it be half baked." Shortly after this, learning policy from adversity, and deriving courage from necessity, he ventured in the habit of a common minstrel, to enter the Danes' camp (in Wiltshire), and probably not far from the place where Stonehenge stands; and having viewed the manner of their encamping, and observed their security, he returned back to several of his Lords. retreated into the island called Edlinsey, environed with two rivers, Thane and Parret, in Somersetshire, and acquainted them in how careless, and open a posture he found the enemy; re-collected the scattered remains of his forces, and with these, surprising the Danes, and putting them first into a panic terror, and then to flight, gave them so considerable a defeat, that they immediately submitted to a treaty, and delivered hostages for performance of conditions.

Now, considering the extreme low ebb of fortune to which this excellent King was at that time brought, and the high flood of prosperity that had in the mean while advanced the Danes over all parts of his dominions, insomuch that nothing seemed wanting to complete their conquest, but only to find out the few defendants who remained in obscurity; and withal reflecting on that former-mentioned custom of that ambitious and martial nation, to erect Courts Royal of huge stones, according to the manner described, for the election of their Kings, in all countries where the happy success of their arms had given them a title to sovereignty; I am apt to believe that, having then overrun the whole Kingdom except only Somersetshire, and encamping their main army in Wiltshire, for near upon two years together; and setting up their rest in a confidence to perpetuate their newly acquired power, they employed themselves during that time of leisure and jollity in erecting Stonehenge, as a place wherein to elect and inaugurate their supreme commander, King of England; the weakness of the distressed

Alfred affording them a fit opportunity, and that country yielding them fit materials for so great and stupendous a work. Nor is it improbable, that the great supineness and disorder in which the Royal Spy found them, when the magic of his fiddle had charmed them into an imperception of the majesty of his person, and procured him a free welcome into their camp, might be occasioned by the jubilee they celebrated, after they had finished their laborious task, and therein newly crowned their King, after a triumphal manner, such as at once corresponded with the fashion of their ancestors, and expressed the profuseness of their public joy. For many of our historians relate, that the Danish army was at that time let loose to luxury and revelling; and that the unknown musician was brought to play before their King, Gurmund, in his tent, during a long magnificent feast. But perhaps I may be thought too bold in daring from such slender passages, and circumstantial hints, thus precisely to guess at the age of this antiquity; concerning whose origin, neither history nor tradition, hath left any glimpse of light whereby the inquisitive might be guided through the darksome vale of uncertainty to the delightful mansions of truth. Leaving every man therefore, to the liberty of his own thoughts touching this particular; as also whatever else hath been said of the monument itself, and its original designation; I here put a period to this discourse, wherein, though I have ventured to contend with oblivion, I had no design to usurp upon the judgment of others.

A Fool's Bolt son shoot at Stonage :

Collected by Hearne the Antiquary ; and printed in Peter Langtoft's Chronicle.

The supposed Author, JOHN GIBBONS.

Circiter 1660.

A Wander Wit of Wiltshire, rambling to Rome to gaze at antiquities, and there screwing himself into the company of Antiquaries, they intreated him to illustrate unto them that famous Monument in his country, called *Stonage*. His answer was, he had never seen, scarce heard of it : whereupon they kicked him out of doors, and bade him go home and see *Stonage*. And I wish all such Æsopical cocks, as slight these admired stones, and other our domestic monuments (by which they might be admonished to eschew some evil, or do some good), and scrape for barley corns of vanity out of foreign dunghills, might be handled, or rather footed, as he was. If I had been in his place, I should have been apt to have told them, that surely it was some heathenish Temple demolished by the immediate hand of God, as an intolerable abomination unto him : yet reserving so much of it standing as may declare what the whole was, and how, and why so destroyed. That as we are to remember Lot's wife turned into a pillar of salt for looking backward towards idolatrous Sodom, so we should remember that these forlorn pillars of stone are left to be our remembrancers, dissuading us from looking back in our hearts upon any thing of idolatry. And since all that have, as yet, written on this subject, have contradicted and confuted each other, and never any has, as yet, revealed this mystery of iniquity, I know not to the contrary, but that I also may shoot my Bolt a little further into it : however, I will adventure, were it

for nothing else but to recreate myself sometimes after other studies, and to provoke my friends which importuned me to it, to shoot their acute shafts at it also; hoping, that one or other of us, by art or accident, shall hit the mark. My Bolt is soon shoot in this short conjecture: That Stonage was an old British Triumphal Tropical Temple, erected to Anaraith, their Goddess of Victory, in a bloody field there won by illustrious Stanenges and his Cangick giants, from King Divitiacus and his Belgæ; in which temples the captives and spoils were sacrificed to the said Anaraith.

For the most authentic Particulars we would wish to refer to ancient and credible histories, which treat of this subject. But what are they, and where to be found? Jeffery of Monmouth will tell you a tale, that these Stones were brought by Giants from Africa, into Kildare in Ireland, and by some legerdemain of Merlin conveyed to the place where they are: but no credible historian could speak any word of any such thing. Gildas Badonicus, of Bath, within twenty (thirty) miles of Stonage, writing, *anno* 543, hath not a word of it; nor venerable Bede, who, writing, *anno* 727, of many other rarities of this land, hath not a word of Stonage. Nor Ethelred, nor Ingulthus, who wrote, *anno* 1060; nor William of Malmsburie, 1142, hath not a word of it; nor Hoveden, 1192; nor Paris, 1250; nor Westmonasteriensis, 1280; nor Florentius Wigorniensis; who all wrote above five hundred years since; yet not a word of it; and Henricus Huntingdoniensis, writing soon after, tells the naked truth of the matter; and that it was not, because they would not, but because they could not, say any thing of it. This Stonage did astonish them; this did amaze them; that they durst not labour, lest they should lose their labour, and themselves also. If the grand seniors which lived so near it, above a thousand years since, could not, how should we silly freshmen, unlock this closet?

SPEED.

Anno 1676.

This ancient Monument was erected by Aurelius surnamed Ambrosius, King of the Britons, whose nobility in the reign of Vortigern (his country's scourge), about the year of Christ 475, by treachery of the Saxons on a day of parley, were there slaughtered, and their bodies there interred. In memory whereof, this King Aurelius caused this trophy to be set up.* Admirable to posterity both in form and quantity. The matter thereof are stones of great bigness, containing twenty-eight feet and more in length, and ten in breadth; these are set in the ground by two and two, and a third laid gatewise overthwart, fastened with tenons and mortises wrought in the same, which seem very dangerous to all that pass thereunder. The form is round, and as it seemeth hath been circulated with three ranks of these stones, many whereof are now fallen down, and the outermost standing containeth in compass three hundred feet in measure of assize. They all are rough and of a grey colour, standing within a trench that hath been much deeper. In this place this aforesaid King Aurelius, with two more of the British Kings his successors have been buried with many more of their nobility; and in this place under little banks, to this day are found by digging, bones of mighty men, and armour of

* It points out the precise time of interment of the three Kings, Aurelius Ambrosius, Uterpendiyon, and Constance, at Stonehenge; and confirms the account by Jeffery of Monmouth, as it regards the purpose for which the Monument was erected.

large and ancient fashion. Not far hence is seen the ruins of an old fortress, thought by some to be built there by the Romans when this Kingdom was possessed by their Emperors.

Aurelius Ambrosius, buried at Stonehenge, *an.* 500.

Anno 516, Uterpendryon, buried at Stonehenge.

Anno 546, Constance, King of Brittany, buried at Stonehenge.



GIBSON.

Anno 1720.

About seven miles north of Salisbury, is Stonehenge; a piece of antiquity so famous, as to have gained the admiration of all ages, and engaged the pens of some very considerable Authors. It is of itself so singular, and receives so little light from history, that almost every one has advanced a new notion. To give the several conjectures, with some short remarks, is as much as the narrow compass of our design will allow. But not to hunt after such uncertainties, and in the mean time to pass over what lies before our eyes, we will premise a description of the place as it now stands, much more distinct than what Mr. Camden has left us. It is situated on a rising ground, environed with a deep trench, still appearing, and about thirty feet broad. From the plain it has had three entrances, the most considerable lying north east; at each of which was raised, on the outside of the trench, two huge stones gatewise; parallel whereunto, on the inside, were two others of less proportion. After one has passed this ditch, he ascends thirty-five yards before he comes at the work itself; which consists of four circles of stones. The outward circle is about one hundred feet diamater; the stones whereof are very large, four yards in height, two in breadth, and one in thickness. Two yards and a half within this great circle, is a range of lesser stones. Three yards farther is the principal part of the work, called by Mr. Jones, the Cell, of an irregular figure, made up of two rows of stones; the outer of which consists of great upright stones, in height twenty feet,

in breadth two yards, and in thickness one yard. These are coupled at the top by large transverse stones like architraves, which are seven feet long; and about three and a half thick. Within this, was also another range of lesser pyramidal stones, of about six feet in height. In the inmost part of the Cell Mr. Jones observed a stone, appearing not above the surface of the earth, and lying toward the east, four feet broad, and sixteen long; which he called the Altar-Stone.

And so much for the structure and dimensions of the monument; only it may in general be observed, that the stones are not artificial, as Mr. Camden, and some others would persuade us, but purely natural, as Mr. Jones has asserted.

The opinions about it may be reduced to these seven heads:

1. That it is a work of the Phœnicians, as Mr. Sammes in his *Britannia* conceits; a conjecture that hath met with so little approbation, that I shall not stay to confute it.

2. That it was a Temple of the Druids long before the coming in of the Romans, which Mr. John Aubrey, Fellow of the Royal Society, endeavours to prove in his manuscript treatise entitled *Monumenta Britannica*.

3. That it was an old Triumphal British Monument, erected to Anaraith, the Goddess of Victory, after a bloody battle won by the illustrious Stanings and his Cangick Giants, from Divitiacus and his Belgæ; and that the captives and spoils were sacrificed to the said idol in this temple.

4. That it was a Monument raised by the Britons in memory of Queen Boadicea advanced by the Author of *Nero Cæsar*.

5. That it was a Temple built by the Romans to the God Cælum, or Terminus, of the Tuscan order, is Mr. Jones's opinion in his ingenious conjecture upon this subject.

6. That it was the burying place of Uther, Pen-

dragon, Constantine, Ambrosius, and other British Kings ; or, as others would have it, a Monument erected by Ambrosius in memory of the Britons here slain.

7. That it was a Danish Monument erected either for a burial place, a trophy for some victory, or a place for election, or coronation of their Kings.

These are all the opinions which have been advanced about it. And in general, I should think, one need make no scruple to affirm, that it is a British Monument ; since it does not appear that any other nation had so much footing in this kingdom, as to be authors of such a rude and magnificent pile. For to pass by the Phœnicians : that it could not be built by the Romans, is evident from the rudeness of the whole work. So that (as Mr. Aubrey has very well observed), whilst Mr. Jones pleases himself with retrieving a piece of architecture out of Vitruvius, he abuses his Reader by a false scheme of the whole work ; for the Cell is not of an exact hexagonal figure, but very irregular, and comes nearer a heptagon ; so that the whole work cannot be formed upon the basis of four equilateral triangles, as Mr. Jones supposed ; neither are the entrances into the trench so regular, and so equidistant, as that author would make them. Till these, and some other doubts (which may be raised from the order of the building), be resolved, and till we are assured from good authority, that the Romans used to build such stupendous piles, six or seven miles from any of their stations, without any inscription or Roman coin ever found near them, it cannot be safe to close with Mr. Jones ; though his book be otherwise a learned and ingenious piece.

Nor could it be built by the Danes ; as for many other reasons, so particularly, because it is mentioned in some manuscripts of Nintus ; who, as every body knows, wrote almost two hundred years before the Danes were masters of any considerable part of this island.

One great argument by which Mr. Jones established his own opinion, is, that it is a thing altogether improbable the Britons could build such a monument. But the contrary is evident from the fortifications of Caractacus's camp; from the vast stones mentioned by Dr. Plott, to be in or near the British city or fortifications, by Wrottesly in Staffordshire; and from the parcel of stones (not unlike Stonehenge) that are in some parts of Scotland and Wales; whither the Romans and Danes never came. 'Tis true, those monuments have not their architraves (which Stonehenge has, not only in the stones round the cell, but also on the great stones of the utmost circle); and this makes it probable, that Stonehenge was built after the Romans came in, and in imitation of some of their structures; though, as to the general part of the work, it appears to have been inartificial, and favours of their primitive rudeness; for, that the Britons, among other parts of humanity, and neat living, learnt something of architecture from the Romans, is plain, from the *Life of Agricola*.

In that other point, the occasion upon which it was built, it is easier to confute those opinions that have already appeared, than to deliver a true one. There is no authority to convince a man of the truth of what Nero Cæsar, or Mr. Paschal's M. S. have laid down; and it is hard to assent to the later British Writers, who tell us it was the sepulchre of the British Kings; or else in memory of the Britons here massacred by the Saxons. For, not to mention the improbability of what those authors have delivered, they tell us further, that the Kings buried, or Britons martyred, in this place, were Christians. Now it is strange, if so, there should be no cross, nor any other token of the British faith upon this monument. What reason can be given why the surviving friends of these princes and noblemen, should not be as careful of their memory, as they of the same age were of King Arthur's, on whose

monument at Glassenbury was found so distinct an inscription? But what makes more against this opinion, are the ashes and pieces of burnt bones, here frequently found; by which it is plain it was no Christian burial place; since sacrifices, and the custom of burning the dead, grew out of use upon the receiving of the Christian faith.

For the name, Leland's opinion, that the British one, *Choir Gaure*, should not be translated *Chorea Gigantum*, but *Chorea nobilis*; or else that *Gaure* is put for *Vaure*, which makes it *Chorea Magna*; is probable enough. But the true Saxon name seems to be *Stanhengist* (and so it is writ in the *Monasticon*, out of a manuscript of good authority), from the memorable slaughter which Hengist the Saxon, here made of the Britons. For though it is not very probable that they were erected by Ambrosius in memory of the Britons, yet without doubt, that treacherous slaughter was committed at or near this place. If this etymology may be allowed, that which received derivation from the hanging of stones, may be as far from the truth, as that of the vulgar *Stone-edge*, from stones set on edge.



DR. STUKELEY.

Anno 1743.

Stonehenge stands, not upon the summit of a hill, but pretty near it; and for more than three quarters of the circuit you ascend to it very gently from the lower ground; at a half a mile distance the appearance of it is stately, awful, and really august. As you advance nearer, especially up the avenue (which is now most perfect), the greatness of its contour fills the eye in an astonishing manner.

Stonehenge is inclosed within a circular ditch: after one has passed this ditch, he ascends thirty-five yards before he comes at the work itself. This measure is the same as that which Webb calls one hundred and ten feet, the diameter of the work; for the area inclosed by a ditch, wherein Stonehenge is situate, is in diameter three times the diameter of Stonehenge: therefore, the distance between the verge of the ditch within side, quite round to the work of the Temple, is equal to the diameter of the Temple.*

When you enter the building, whether on foot or horseback, and cast your eyes around upon the yawning ruins, you are struck into an extatic reverie, which none can describe, and they only can be sensible of, that feel it. Other buildings fall by piece-meal: but here a single stone is a ruin, and lies like the haughty carcase of Goliath. Yet there is as much of it undemolished, as enables us suffici-

* The Reader is to observe, that Dr. Stukeley's measure of this Temple, is by the Hebrew, Phœnician, or Egyptian cubit, which, compared to the English foot, amounts to twenty inches and four fifths.

ently to recover its form, when it was in its most perfect state. When we advance farther, the dark part of the ponderous imposts over our heads, the chasm of sky between the jambs of the cell, the odd construction of the whole, and the greatness of every part, surprises. We may well cry out in the Poet's words, *tantum religio potuit*.

If you look upon the perfect part, you fancy entire quarries mounted up into the air: if upon the rude havock below, you see as it were the bowels of a mountain turned inside outwards. Directly down the avenue, to the north-east, the apex of an hill terminates the horizon: between which, and the bottom of a valley, you see the *Cursus*, a work which has never yet been taken notice of; being a space of ground, included between two long banks, going parallel east and west, at three hundred and fifty feet distance; the length ten thousand feet: this was designed for the horse races and games, like the Olympic, the Isthmian, &c. of the Greeks. In the valley, on this side of it, the straight part of the avenue terminates in two branches; that on the left hand leads to the *Cursus*; that on the right, directly up the hill, between two famous groups of barrows, each consisting of seven in number; the farthest, or those northward, I call *The Oldest Kings' Barrows*; the hithermost are vulgarly called *The Seven Kings' Graves*.*

Many, from the great quantity of these sepulchral tumuli here, injudiciously conclude, that there have been great battles upon the plain; and that the slain were buried there; but they are really no other than family burying places, set near this Temple, for the same reason as we bury in church-yards, and consecrated ground.

* These seven last are now enclosed and planted with Scotch firs by the late Duke of Queensberry since the Doctor's time, and have a delightful prospect from Stonehenge.

Of the outer circle of Stonehenge, which, in its perfection consisted of sixty stones, thirty uprights, and thirty imposts, there are more than half the uprights, *viz.* seventeen, left standing.

Eleven of these uprights remain contiguous by the grand entrance, with five imposts upon them. One upright, at the back of the Temple, or on the south-west, leans upon a stone of the inner circle. There are six more lying upon the ground, whole, or in pieces; so that twenty-four out of thirty, are still visible at the place. There is but one impost more in its proper place, and but two lying upon the ground: so that twenty-two are carried off. Somewhat more than eight feet inward, from the inside of this exterior circle, is another circle of much lesser stones. The stones that compose it are forty in number, forming with the outer circle (as it were) a circular portico: a most beautiful walk, and of a pretty effect.

Of these greater stones of the Adytum, as I observed before, there are none wanting. They are all on the spot; ten upright stones; five cornishes. The trilithon first, on the left hand, is entire in situ, but vastly decayed, especially the cornish. There are such deep holes corroded in some places, that daws make their nests in them. The next trilithon, on the left hand, is entire, composed of three most beautiful stones. The cornish happened to be of a very durable kind of English marble, and has not been much impaired by weather. My Lord Winchelsea and myself took a considerable walk on the top of it; but it was a frightful situation. The trilithon of the upper end of the adytum, was an extraordinary beauty: but alas! through the indiscretion, probably, of somebody digging there, between them and the altar, the noble impost is dislodged from its airy seat, and fallen upon the altar, where its huge bulk lies unfractured. The two uprights that supported it are the most delicate stones of the whole work. They were, I believe, above thirty

feet long, and well chizelled, finely tapered, and proportioned in their dimensions. That southward is broke in two, lying upon the altar. The other stands entire, but leans upon one of the stones of the inner oval. The root end, or unhewn part, of both, are raised somewhat above ground. We cannot be sure of the true height of this when it was perfect; but I am sure, fifteen cubits, which I have assigned is the lowest. The next trilithon, that toward the west, is entire; except, that some of the end of the impost is fallen clean off; and all the upper edge diminished by time. The last trilithon, that on the right hand of the entrance into the adytum, has suffered much. The outer upright, being the jamb of the entrance is still standing: the other upright and impost are both fallen forwards into the adytum, and broke each into three pieces; I suppose from digging near it.

Stonehenge is composed of two circles, and two ovals, respectively concentric. At the distance of two cubits inward from the greater oval, is described another lesser oval, on which the stones of the inner oval are to stand; nineteen stones in number, at about the central distance of three cubits: their height is likewise unequal, as the trilithons, for they rise in height, as nearer the upper end of the adytum. From the ruins of those left, we may well suppose, the first next the entrance, and lowest, were four cubits high; the most advanced height behind the altar might be five cubits, and perhaps more. The stones are somewhat of a pyramidical form, for they taper a little upward: they are of a much harder sort than the other stones of the lesser circle, and were brought somewhere from the west; of these there are only six remaining upright: the stumps of two are left on the south side by the altar; one or two were thrown down, probably by the fall of the upright of the first trilithon on the right hand; a stump of another remains by the upright there, still standing. Their exact measure, as to

height, breadth, or thickness, cannot well be ascertained, for they took such as they could find best suiting their scantlings; but the stones were better shaped, and taller, as advancing towards the upper end of the cell.

The great oval consists of ten uprights; the inner, with the altar, of twenty; the great circle of thirty; the inner of forty. Ten, twenty, thirty, and forty, together, make one hundred upright stones. Five imposts of the great oval, thirty of the great circle, the two stones standing on the back of the area, the stone lying within the entrance of the area, and that standing without. There seems to have been another stone lying upon the ground, by the vallum of the court, directly opposite the entrance of the avenue. All added together make just one hundred and forty stones; the number of which, Stonehenge, a whole Temple, is composed. Behold the solution of the mighty problem: the magical spell is broke, which has so long perplexed the vulgar! They think it is an ominous thing to count the true number of the stones; and whoever does so, shall certainly die after it. Thus the Druids contented themselves to live in huts and caves, whilst they employed many thousands of men, a whole country, to labor at these public structures, dedicated to the Deity.

The altar here is laid towards the upper end of the adytum, at present flat on the ground, and squeezed (as it were) into it, by the weight of the ruins upon it: it is a kind of blue coarse marble, such as comes from Derbyshire. This altar is placed a little above the focus of the upper end of the ellipsis. Mr. Webb says it is four feet broad, sixteen long. Four feet is two cubits, two palms, which at four times measures six feet. I believe its breadth is two cubits, three palms; *i. e.* one and an half; and that its first intended length was ten cubits, equal to the breadth of the trilithon before which it lies. But it is very difficult to come at its true length. 'Tis just a cubit thick, and has been squared.

It lies between two centres, that of the compasses, and that of the string; leaving a convenient place quite round it, no doubt, as much as was necessary for their ministration.

Of the court, round the temple of Stonehenge, somewhat is already said, and of the two stones standing within the vallum: and of the two remarkable cavities, which have some correspondence therewith. I suppose they were places where two great vases of water stood for the service of the Temple, when they performed religious rites here. Sixty cubits is the diameter of Stonehenge: sixty more reaches the inner edge of the circular ditch of the court. The ditch was originally near thirty cubits broad; but through a long tract of time, and the infinity of coaches, horses, &c. coming every day to see the place, it is levelled very much. The entire diameter of the court, reaching to the outward verge of the ditch, is four times sixty cubits; which is about four hundred and ten feet. The five outer circles of the ditch are struck with a radius of eighty, ninety, one hundred, one hundred and ten, and one hundred and twenty cubits. Just upon the inner verge of the ditch, at the entrance from the avenue, lies a very large stone, at present flat on the ground. The two stones within the vallum are very small stones, and ever were ten; the one stands, the other leans a little, probably from some idle people digging about it.

This stone, at the entrance, is a very great one, near as big as any one of the whole work; and seems too, as little altered from its original form; only thrown down, perhaps, by the like foolish curiosity of digging near it. It is near seven feet broad, and twenty feet long. If it stood originally, and a little leaning, it was one of those stones which the Welch call *crwm lecheu* or bowing stones. There is, doubtless, *crwm lecheu* still standing in its original posture, and place in the avenue. It is much of the same dimensions as the other, though not so shapely;

and stands in like manner, on the left hand, or south, of the middle line, of the length of the avenue. I surmise, the Druids considered the propriety of making the other a little more shapely than this; because within the area, and nearer the sacred fabric, there is the distance of one hundred and nineteen feet between them: to speak properly, eighty cubits. This stone, has a hole in it, which is observable of like stones set thus near our like temples; the stone is twenty-four feet in circumference, sixteen above ground, nine broad, six thick. The use of it I cannot certainly tell; but I am inclined to think, that as part of the religious worship in old patriarchal times, consisted in a solemn adoration, or three silent bowings; the first bowing might be performed at this stone, just without the ditch; the second, perhaps, at the next stone, just within the ditch. They then turned by that stone to the left hand, as the manner was in a procession round the Temple, both the priests and animals for sacrifice. At those two stones and water-vases, probably there was some washings, lustrations, or sprinklings, with holy water and other ceremonies, which I do not pretend to ascertain. Then upon the entry into the Temple, perhaps they made their third bow, as in presence of the Deity: after this, in the court, we may suppose the Priests prepared the hecatombs, as customary sacrifices. If that great stone just within the ditch always lay as it does now, flat on the ground, and in situ (which I am not unwilling to believe), then, I apprehend, it was a table for dressing the victims.

Thus have we finished the work, or principal part, of this celebrated Wonder; properly the Temple, or sacred Structure, as it may be called; though its loftiest crest be composed of one stone laid upon another.

THE CURSUS.

About half a mile north of Stonehenge, across the vally, is the Cursus or Hippodrom which I disco-

vered August 6, 1723. It is a noble monument of antiquity, and illustrates very much the preceding account of Stonehenge. It was the universal custom to celebrate games, feasts, exercises, and sports, at their most public and solemn meetings to sacrifice ; which was done quarterly and anniversarily, at certain stated seasons of the year. This great work is included between two ditches, running east and west, in a parallel which are three hundred and fifty feet asunder. When I mention three hundred and fifty feet, I speak in the gross, as we should set it down in an English scale. This Cursus is a little above ten thousand feet long ; that is, it is made of six thousand Druid cubits in length : a most noble work, contrived to reach from the highest ground of two hills extended the intermediate distance, over a gentle valley : so that the whole Cursus lies immediately under the eye of the most numerous quantity of spectators. To render this the more convenient for sight, it is projected on the side of a rising ground, chiefly looking southward towards Stonehenge. A delightful prospect from the Temple, when this vast plain was crowded with chariots, horsemen, and foot, attending these solemnities with innumerable multitudes ! This Cursus, which is two miles long, has two entrances, (as it were), gaps being left in two little ditches ; and these gaps, which are opposite to each other in the two ditches, are opposite to the straight part of the Stonehenge avenue.

I mentioned before, that at the bottom of the straight part of Stonehenge avenue, in the valley, the avenue divides itself into two parts ; one goes directly east, towards Radsin ; the other goes north-westward, and enters our Cursus nearly at the same distance west from the gaps, or entrances before-mentioned ; as those gaps are from the east end of the Hippodrom. These gaps being at a convenient distance from that east end, may be thought to be in the nature of distance posts. It seems to me,

that the turf of the adjacent ground, on both sides, has been originally taken off, and laid on the whole length of this *Cursus*; because it appears somewhat higher in level. Though this was an incredible labor, yet a fine design for the purpose of running. The earth of the vallum is likewise thrown inward. The east end of the *Cursus* is composed of a huge body of earth, a bank or long barrow, thrown up nearly the whole breadth of the *Cursus*. This seems to be the Plain of Session for the Judges of the prizes, and chief of the spectators. The west end of the *Cursus* is curved into an arch, like the end of the Roman *Cursus*; and there probably the chariots ran round in order to turn again: and there is an obscure barrow or two, round which they returned, as it were a meta.

This is the finest piece of ground that can be imagined for the purpose of a horse-race. The whole is commanded by the eye of a spectator in any part. In the middle is a valley, and pretty steep at present; yet only so, as that a British charioteer may have a good opportunity of showing that dexterity spoken of by Cæsar: but the exquisite softness of the turf prevents any great damage by a fall. The ground of it hereabout declines somewhat northward. The main part of this Hippodrom is upon a gentle ridge, running east and west: this rendered the place cooler.

On the southern ridge, toward the west end of it are many considerable barrows; but none toward the east end, for that would obstruct the view of Stonehenge. There are many barrows, but of no considerable bulk, on the north side, upon the extensive ascent, towards the great north long barrow. This magnificent work of the *Cursus* is drawn due east and west, except a small variation of four for five degrees southward from the east. If we measure along the bank from the eastern meta, at seven hundred cubits exactly, we come over against the middle line of the strait part of the avenue to Stone-

henge : five hundred cubits farther conducts us to the gaps or opposite entrances, I before mentioned, which we suppose as distance posts. The whole interval, between the eastern meta and these gaps, is one thousand two hundred cubits. At one thousand cubits more we come to the place where the west wing of the avenue enters the southern ditch of the Cursus. That west wing, too, is just one thousand cubits long to its union with the strait part of Stonehenge avenue. Likewise the strait part of Stonehenge avenue is just one thousand cubits long as mentioned in its proper place. This west wing begins in the bottom of that valley which crosses the middle of the Cursus ; and sweeping along by the bottom of the hill, in a gentle curve, meets with the lower end of the strait part of Stonehenge avenue, where the wing, or avenue, unites to it with an equal angle ; so that the whole work is laid out with great judgment and symmetry, and curiously adapted to the ground ; which was well considered before the plot was marked out by the first surveyors. From the bottom of the valley, crossing the middle of the Cursus, to the western meta, is three thousand eight hundred cubits more ; making in the whole six thousand cubits. The north end of the eastern meta does not extend so far as the northern bank of the Cursus ; I suppose the reason is, that there might be liberty that way to stop the horses at the end of the course. Therefore they set out on the south side of the Cursus, and returned on the north side. I observed the ditch and bank towards the eastern end of the Cursus much obscured by the trampling of men and horses frequenting the spectacles here ; this being the most thronged.

The Cursus is directly north from Stonehenge ; so exactly that the meridian line of Stonehenge passes precisely through the middle of the Cursus. And when we stand in the grand entrance of Stonehenge, and observe the two extremities of the Cursus, the eastern and western meta, they are exactly

sixty degrees from the meridian line on each hand, making a third part of the circle of the horizon, by which we see the Druids well understood the geometry of a circle, and its measures of three hundred and sixty parts.

THE BARROWS.

I come now in the next place to speak of the Barrows, observable in great numbers round Stonehenge. We may very readily count fifty at a time in sight, round the place, easily distinguishable, but especially in the evening, when the sloping rays of the sun shine on the ground beyond them. These Barrows are the artificial ornaments of this vast and open plain. And it is no small entertainment for a curious person to remark their beauties, their variety in form and magnitude, their situation, &c. They are generally of a very elegant companioniform shape, and done with great nicety. There is likewise a great variety in their shape and turn, and in their diameters, and in their manner of composition. In general they are always upon elevated ground, in sight of the temple of Stonehenge; for they all regard it. This shews they are but superficial inspectors of things that fancy from hence great battles on the plain; and that these are the tumultuary burials of the slain. Quite otherwise; they are assuredly the single sepulchres of Kings and great personages, buried during a considerable space of time; and that in peace. There are many groups of them together, and as family burial places. The variety of them seems to indicate some note of difference in the persons there interred, well known in those ages. Probably the priests and laity were some way distinguished; as well as different orders and stations in them. Most of the barrows have little ditches round extremely well defined. In many is a circular ditch sixty cubits diameter, with a very small tumuli in the centre; sixty, or even

one hundred cubits, is a very common diameter, in the large barrows.

In 1722, Lord Pembroke opened a barrow in order to find the position of the body observed in those early days. He pitched upon one of those south of Stonehenge, close upon the road thither from Wilton, and on the east side of the road. It is one of the double barrows, or where two are inclosed in one ditch; one of these, which I suppose the latter kind, and of a fine-turned bell fashion. On the west side he made a section from the top to the bottom; an entire segment from centre to circumference. The manner of composition of the barrow was good earth quite through, except a coat of chalk about two feet in thickness, covering it quite over under the turf. Hence it appears that the method of making these barrows was, to dig up the turf for a space round till the barrow was brought to its intended bulk; then with chalk dug out of the environing ditch, they powdered it all over. At the top, or centre of this barrow, not above three feet under the surface, my Lord found the skeleton of the interred, quite perfect, of a reasonable size, the head lying towards Stonehenge, northward.

The year following I begun upon a barrow north of Stonehenge, in that group south of the Cursus. It is one of the double barrows there, and the more easterly and lower of the two; likewise somewhat less. It was reasonable to believe this was the sepulchre of a man and his wife; and that the lesser was a daughter: and so it proved; at least a female. We made a large cut at the top, from east to west. After the turf was taken off, we came to the layer of chalk as before; then fine garden mould. About three feet below the surface, a layer of flints humouring the convexity of the barrow. This being about a foot thick rested on a layer of soft mould another foot, in which was inclosed an urn full of bones. This urn was of unbaked clay, of a dark

reddish color, and crumbled into pieces: it had been rudely wrought with small mouldings round the verge, and other circular channels on the outside, with several indentures between, made with a pointed tool. It appears to have been a girl of about fourteen years old by their bulk, and a great quantity of female ornaments mixed with the bones: all of which we gathered. Beads of all sorts, in great numbers; of glass of divers colors, most yellow, one black, many single, many in long pieces notched between, so as to resemble a string of beads, and these were generally of a blue color. There were many of amber, of all shapes and sizes, flat squares, long squares, round, oblong, little and great. Likewise many of earth of different shapes, magnitude, and color; some little and white, many large and flattish like a button; others like a pully; but all had holes to run a string through, either through their diameter or sides. Many of the button sort seem to have been covered with metal, there being a rim worked in them wherein to turn the edge of the covering. One of these was covered with a thin film of pure gold. These were the young lady's ornaments, and had all undergone the fire; so that what would easily consume fell to pieces as soon as handled. Much of the ambre burnt half through. This person was a heroine; for we found the head of her javeline in brass: at bottom were two holes for the pin that fastened it to the staff: besides, there was a sharp bodkin round at one end, square at the other, where it went into the handle.

In the next barrow, at only fourteen inches deep, we came to the entire skeleton of a man, the skull and all the bones perished through length of time.

In some other barrows I opened were found large burnt bones of horses and dogs along with human. Also of other animals, as seemed of fowls, hares, boars, deer, goats, or the like. Lord Pembroke told me of a brass sword dug up in a barrow here, which was sent to Oxford. In that very old barrow, near Little Amesbury, was found a very large brass weapon of twenty pounds weight, like a poleax, said to be given to Colonel Wyndham. In the great long barrow, farthest north from Stonehenge, which I call *North Long Barrow*, and supposed to be an Arch-druid's, was found one of those brass instruments called celts, thirteen inches long, which I hold to belong to the Druids, wherewith they cut off the mistletoe. It is now in Sir Hans Sloane's cabinet.

WOOD.

Anno 1747.

The grand and only access to this Work is by ascending ground from the east, north-east, or rather from a point a small matter more to the north, which makes the building appear really majestic to such as approach it in front, and cannot fail of striking the person who considers it as a sacred structure, with religious awe. The line of two detached stones before the front of the fabric, directs to the middle of the most entire part of the body of the building; and this part consists of four great pillars, sustaining three large blocks of stone.

After passing the middle aperture of this tetrastyle frontispiece, a few paces bring us to the greatest wonder of the whole work; and that is, a block of stone of about fifteen feet and a half in length, lying edgewise on a flat stone, almost sunk into the ground, and so exactly counterpoised as to be put in motion by the force of a man's hand. This Rocking Stone appears to be something beyond the centre of the work; and the clear area in which we see it, and the stone whereon it rests, is most apparently surrounded with the remains of two double rows, or curved lines of pillars, some of which are standing, some are leaning against others, and some lie flat on the ground.

The outward line of pillars in the body of the work, considered as a periphery of a circle, was manifestly composed, or intended to be composed, of thirty in number; for those that still remain answer such a division: and the second line of pillars, considered also as the periphery of a circle, concentric with the first line, seems to have been composed of nine and twenty in number; since the pillars now remaining in it answer that division, and no other, as I could find by innumerable trials: the third line of pillars, considered partly as the periphery of a circle, and partly as a right line, was composed of ten in number: and the inner line of pillars, considered also partly as a periphery of a circle, and partly as a right line, concentric with the former, seems to have been composed of nineteen in number, since the pillars in it answer that very division.

The altitude of the pillars in this fourth row seems to have been just half the altitude of the pillars behind them; and the pillars of the second row seem to have risen just half as high as the pillars of the first row.

The diameter of the body of this Structure is just one hundred and four feet; and the area about it, including the first bank of the earth, is of the some breadth; so that this part of the whole work is three hundred and twelve feet diameter, or thrice the diameter of the body of the Fabric; and this is environed with a ditch, and a second bank of earth.

ROWLAND

ON RAISING AND FIXING THE STONES.

Anno 1766.

The powers of the lever, and of the inclined plane, being some of the first things understood by mankind in the use of building, it may be well conceived that our first ancestors made use of them ; and that in order to erect such a prodigious monument as Stonehenge, we may imagine they chose where they found, or made where such were not fit to their hands, small aggeres or mounts of firm and solid earth for an inclined plane, flatted and levelled at top ; up the sloping sides of which, with great wooden levers upon fixed fulciments, and with balances at the end of them to receive into them proportional weights and counterpoises, and with hands enough to guide and manage the engines, they that way, by little and little, heaved and rolled up those stones they intended to erect on the top of the hillock, where, laying them along, they dug holes in the earth at the end of every stone intended for column or supporter, the depth of which holes were equal to the length of the stones, and then, let slip the stones into these holes strait on end ; which stones so sunk were well closed about with earth, and the tops of them appeared level with the top of the mount on which the other flat stones lay ; there then came in view what we now call Stonehenge.

DR. SMITH.

Anno 1771.

Stonehenge is a Structure which strikes every beholder with wonder and amazement. From many and repeated visits I conceived it to be an Astronomical Temple; and from what I could recollect to have read of it, no Author had as yet investigated its uses. Without an instrument, or any assistance whatever, but White's Ephemeris, I began my survey. I suspected the stone called *The Friar's Heel*, to be the Index that would disclose the uses of this Structure; nor was I deceived. This stone stands in a right line with the centre of the Temple, pointing to the north-east. I first drew a circle round the vallum of the ditch, and divided it into 360 equal parts; and then a right line thro' the body of the Temple to the Friar's Heel: at the intersection of these lines, I reckoned the sun's greatest amplitude at the Summer solstice, in this latitude to be about 40 degrees, and fixed the eastern point accordingly. Pursuing this plan, I soon discovered the uses of all the detached stones, as well as those that formed the body of the Temple.

As the Spectator advances from the valley up the grand avenue to the Temple, the first stone that offers to his view is called *The Friar's Heel*, and stands two hundred and ten feet from the body of the Structure, in

the middle of the avenue, and in a right line with the grand entrance. The shape of this stone is pyramidal; sixteen feet four inches high, and twenty-four feet nine inches in circumference; it stands bowing towards the Temple, and has been much injured by the weather; there is not the least appearance of any tool upon it. When you view it from the centre of the Temple it stands 5 degrees nearer to the east from the north-east. One hundred feet beyond, in the same line with the last mentioned stone, lies another large Stone on the vallum of the ditch, twenty-one feet four inches long, seven feet broad, and three thick, sunk under the surface of the earth: this stone formerly stood erect, and was square at top. It is about eighty-five feet distant from the Temple.

The next Stone by the vallum of the ditch, on the left hand, is near ninety feet from the Temple, and 80 degrees from the last mentioned stone; it was, when erect, ten feet six inches high, thirteen feet six inches in circumference, and of a pyramidal form. It leans very much towards the ditch, and stands just 40 degrees from the east.

Directly opposite to the last stone, stands another erect, four feet high, and eleven feet nine inches in circumference; ninety feet distant from the Temple, and 40 degrees from the west.

These are all the Stones that are detached from the body of this venerable Structure, and are of the rock kind, composed of a very strong grit.

The Ditch is about one hundred and four feet from the Temple, and in most places

about 30 feet wide : the earth for the most part is thrown inward which formed the vallum.

The outward circle of this Temple consisted of thirty upright stones, of a tremendous size, crowned with thirty architraves, or imposts.

The upright pillars, with their imposts, are of the same kind of sand rock as those before-mentioned. Dr. Stukeley will have it to be a kind of bastard marble ; but I must beg leave to dissent from him ; and humbly hope to convince the Reader that it is a sand rock, composed of a very sharp grit, and so hardened by time, that at present it resists the force of any tool ; they stand in a bed of chalk, which constantly drains off all moisture that falls on them. The upright pillars have each of them two oval tenons, and the imposts two oval mortises to receive the tenons of the uprights. All the uprights are wrought on their beds.

The intention of the Druids was, when they erected this Temple, to give a phase of the moon when she was six days old, and an egg-like form to the earth ; which could not have been formed without two centres, and which Dr. Stukeley seems to have had some notion of.

The grandest part of this Structure, was originally an ellipsis, or oval, which consisted of fourteen upright pillars, and seven architraves, which were properly called trilithons by Dr. Stukeley.

The number of Stones that composed this magnificent Temple of Stonehenge, is as follows :

Uprights of the outward circle	30
Architraves over the same	30
The inward circle	30
The great oval	14
Architraves over the same	7
The inward oval	13
The altar	1
Three Stones on the vallum	3
The large stone in the avenue	1

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The stone in the middle of the grand avenue to the Temple, is the Key by which I propose to unlock this repository of Druidical secrets, and to convince the Reader of its being a Tropical Temple, erected by the ancient Druids for observing the motions of the heavenly bodies.

An horizon being drawn round the Temple, is divided into 360 equal parts, or degrees; the outward circle of the horizon is divided into 12 equal parts; each part marked with a Sign of the Zodiac. These signs stand 30 degrees from each other. Begin at the east with Aries, and reckon them on the right till you come to Pisces, the last sign. These are their twelve names and characters:

Aries	♈	the Ram
Taurus	♉	the Bull
Gemini	♊	Twins
Cancer	♋	the Crab
Leo	♌	the Lion
Virgo	♍	the Virgin
Libra	♎	the Balance
Scorpio	♏	the Scorpion

Sagittarius	♐	the Centaur
Capricornus	♑	the horned Goat
Aquarius	♒	the Waterer
Pisces	♓	Fishes.

The Sun, in his annual revolution round his axis, passes through one of these Signs every month; in twelve months he passes through them all, and then the solar year is completed. At the summer solstice, when the days are longest, he enters the sign Cancer, and seems to rise in the same point of the horizon three days together. The Arch Druid standing against his stall, and looking down the right line of the Temple, his eye is bounded by Durrington Field, a charming horizon, about two miles distant; he there sees the Sun rise from behind the hill. At this solstice the Sun rises 10 degrees in Taurus, and sets 20 degrees in Leo; his greatest amplitude (in this latitude) is 40 degrees at rising, and the same from the west at setting. At the winter solstice the Sun is in Capricorn, and rises 20 degrees in Aquarius, and sets 10 degrees in Scorpio; here is no stone to point out his setting. His greatest amplitude at rising, is 40 degrees south of the east, and the same amplitude at setting, south of the west.

The outward circle of the Temple consists of 30 pillars; these multiplied by the 12 Signs make 360, as many days as were reckoned in the ancient solar year; or at least I apprehend so. These pillars were crowned at top with a circular cornice of imposts. All circles were looked upon by the ancients as symbols of the Deity, of eternity, and of the revolution of time. The ancient Egyp-

tians represented the year hieroglyphically, by a serpent with the tail in its mouth, which representation is continued down to us in our common Almanacks.

Whether or not the Druids allowed for the solstices in reckoning the days of the year, I cannot take upon me to say; they must certainly know the number of days and hours the year consisted of from this mathematical observatory. The division of the great circle into 360 degrees, is as ancient as their common parent Noah; if not many ages primæval to the deluge.

The inward circle is the lunar month; between it and the great ellipsis you see the phase of the moon when she is six days old; the Druids then began to reckon her days till she put on the same appearance again, which were twenty-nine days and twelve hours: here they had an opportunity of comparing the lunar months with the solar year.

At the upper end of this circle, there are Six Stones standing close together, by which are expressed the Harvest and Hunter's Moon; she, at these seasons, rises six nights together, with little variation, owing to the small angle she makes.

Next to this circle is the great Ellipsis, composed of seven pair of pillars, with an impost on each pair: I call them *The Seven Planets*, which at present give names to the seven days of the week; the reason why they are described by three stones, or trilithons, I apprehend to be this: The Druids conceived that each Planet had great influence over the seasons: they did not gather plants, &c. but under the aspects of one or other of

them; a practice continued almost to our times by botanists of great repute. All nature is sensible of the genial warmth of the sun; the water of the seas would become stagnant were it not for the moon's pressure on our atmosphere, which causes tides, and many other phœnomina unaccounted for.

The last stone to be taken notice of is the Altar, on which the Druids offered up the blood only of their sacrifices. Notwithstanding they have been charged by all authors with offering up human victims, I must beg leave to dissent from them, for the following reason: which is, that this Altar will not bear the fire. I tried a fragment of it in a crucible; it soon changed its blueish to an ash color, and, in a stronger fire, was reduced to powder.

I hope, after what has been said, that the Reader is now convinced of its having been a Tropical Temple, erected by the ancient Druids for observing the motions of the heavenly bodies.

These Stones are erected in the same rude state as when first taken from the quarry; there being no traces of tools on any of them, except on their beds, where they receive the imposts; and a little at the end of the imposts to favor the circular form of the Temple.

WANSEY.

Anno 1796.

By whom, and on what occasion, this venerable Structure was erected, is now difficult to determine; and though mentioned by British writers more than a thousand years ago, it is remarkable that neither Suetonius, nor Dio, who wrote so much concerning the British Druids; nor any Roman writer, nor Cæsar, make any mention of it, though it existed before their time, as a Roman road which cuts off a large corner of one of the barrows, is still visible.

The stones of the outward ring to the northward are fourteen feet in height, while those on the south side are only thirteen, because the ground is higher on that side; and this is nicely contrived by the ancient builders of it to keep the cross stone over them to the same elevation, so as to describe an elevated circle parallel to the horizon to the eye of an Observer standing near the Altar-stone: (*a curious fact*) The highest of the stones now standing is in the inner circle, and measures twenty-two feet, and that leans on a little pillar which has a groove in it: of these little pillars there were, it is believed, thirty, as well as thirty uprights in the outer circle. The stone called *The Friar's Heel*, stands two hundred and ten feet from the Temple, and measures

in height sixteen feet four inches, in circumference twenty-four feet nine inches.

Stonehenge stands in the best situation possible for observing the heavenly bodies, as there is an horizon nearly three miles distant on all sides.

But till we know the methods by which the ancient Druids calculated eclipses with so much accuracy as Cæsar mentions, we cannot explain the theoretical uses of Stonehenge. It is therefore no proof that Stonehenge was not intended for calculating the motions of the heavenly bodies, because no present method of making observations is to be applied to the Druids.

Robertson, in the Appendix to his *History of India*, says, "The method of predicting eclipses followed by the Brahmins, is of a kind altogether different from any found amongst the nations of Europe. In Chaldea also, as well as Greece, in early ages, the method of calculating eclipses was founded on the observation of a certain period, or cycle, after which the sun and the moon agree with their former calculations."

DR. MATON

ON

THE FALL OF THREE STONES,

In a Letter to A. B. Lambert, Esq. Dated May 30, 1797.

Having lately had more leisure to make Remarks on the Alteration produced in the aspect of Stonehenge, by the Fall of some of the Stones in January last, than when I first visited the spot for this purpose; I am anxious to lay before the Antiquarian Society a more full and correct account of it than that which you did me the honor to transmit to them before.

On the Third of the month already mentioned, some people employed at plough, full half a mile distant from Stonehenge, suddenly felt a considerable concussion, or jarring of the ground, occasioned, as they afterwards perceived, by the Fall of Two of the largest Stones and their Impost. That the concussion should have been so sensible will not appear incredible, when I state the weight of these stones; but it may be proper to mention, first, what part of the Structure they composed, and what were their respective dimensions.

Of those five sets, or *compages*, of stones (each consisting of two uprights and an impost), which Dr. Stukeley expressively termed *trilithons*, three had hitherto remained in

their original position, and entire, two being on the left hand side as you advance from the entrance towards the Altar-stone, and one on the right. The last mentioned trilithon is now levelled with the ground. It might with propriety be called the western, as no one of the others stood more nearly west of the centre of the structure. It fell outwards, nearly in a western direction, the impost in its fall striking against one of the stones of the outer circle, which, however, has not been thereby driven very considerably out of its perpendicularity. The lower ends of the two uprights, or supporters, being now exposed to view, we are enabled to ascertain the form into which they were hewn. They are not right-angled, but bevelled off in such a manner that the stone which stood nearest to the upper part of the *adytum*, is twenty-two feet in length on one side, and not quite twenty on the other; the difference between the corresponding sides of the fellow supporter is still greater, one being as much as twenty-three, and the other scarcely nineteen feet, in length. The breadth of each is (at a medium) seven feet nine inches, and the thickness three feet. The impost, which is a perfect parallelepipedon, measures sixteen feet in length, four feet six inches in breadth, and two feet six inches in thickness.

Now, a cubit inch of the substance of which the above stones are composed, weighing, according to my experiments, one ounce six pennyweights, the ponderosity of the entire *trilithon*, will be found to be nearly seventy tons. The impost alone is consider-

ably more than eleven tons in weight. The stone, which was projected about two feet beyond the supporters, made an impression in the ground to the depth of seven inches, or more; it was arrested in its tendency to roll by the stone it struck whilst falling. The supporters, of course, have not sunk so deep; indeed, one of them fell on a stone belonging to the second circle, which I at first supposed to have been thrown down by it, but which, from recurring to the plans of the prior state of the Structure, I find have long been prostrate.

Though I could not contemplate without emotions of peculiar awe and regret such an assault of time and the elements on this venerable Structure, I must own these emotions were in some measure counterbalanced by the satisfaction of being now enabled to discover the original depth of these stupendous Stones in the ground. It appears that the longer of the supporters was not more than three feet six inches deep, (measuring down the middle), nor the other but little more than three feet. In the cavities left in the ground, there are a few fragments of stone of the same nature as that forming the substance of the trilithon, and some masses of chalk. These materials seem to have been placed here with a view to secure the perpendicular position of the supporters.

The immediate cause of this memorable change in the state of Stonehenge, must have been the sudden and rapid thaw that began the day before the stones fell, succeeding a very deep snow. In all probability the trilithon was *originally* perfectly up-

right, but it had acquired some degree of inclination long before the time of its fall. This inclination was remarked by Dr. Stukely, though it was not so considerable, I think, as is represented in his north view of Stonehenge. One of the supporters had lost much of its original bulk, in consequence of corrosion by the weather, near its foundation; this circumstance also rendered it less secure. As both had so inconsiderable a depth in the ground, a sudden, though slight, diminution of the pressure of the latter against the inclining side must appear to have been fully sufficient, on account of the shock which the impost would suffer, to occasion the downfall of the whole.

We do not find the precise time of any alteration prior to this upon record; it is therefore probable that none may have happened for several centuries, and the late accident being the only circumstance ascertained with exactness, may be considered as a remarkable æra in the History of this noble Monument of ancient art.

KING.

Anno 1799.

I chanced the first time I visited this Structure to approach it by moonlight ; this, however, was a circumstance advantageous to the appearance ; insomuch, that although my mind was previously filled with determined aversion, and a degree of horror, on reflecting upon the abominations of which this spot must have been the scene ; and to which it even gave occasion in the latter periods of Druidism ; yet it was impossible not to be struck, in the still of the evening, whilst the moon's pale light illumined all with reverential awe, at the solemn appearance produced by the different shades of this immense Group of astonishing masses of rock, artificially placed, impending overhead with threatening aspect ; bewildering the mind with the almost inextricable confusion of their relative situations with respect to each other ; and, from their rudeness, as well as from their prodigious bulk, conveying at one glance, all the ideas of stupendous greatness, that could well be assembled together : whilst, at the same time, the vast expanse of landscape from this summit of a hill, added an idea of boundless magnificence, similar to that produced by a view of the wide extended ocean.

Surely, there can hardly be a more painful reflection, or one that more tends to cause an honest mind to shudder with indignation, than that by the perverseness and blindness of the human heart, such grand association of ideas should ever have been perverted to impious and idolatrous purposes, instead of being directed to the worship and honor of HIM, who created the whole expanse from hence surveyed, both above, and beneath; who made sun, moon, and stars; and heavens of heavens; worlds of inconceivable glory.

Of the upright pillars of the outward circle seventeen remain standing, and seven now lying on the ground either whole or in pieces; there remain also six of the imposts in their places. But all the rest are carried off and lost.

They have all plainly in a degree been wrought with a tool; for, in order to join the upright pillars to the imposts more effectually, there is formed on the top of each pillar, a sort of tenon, of the form of half an egg, about ten inches and a half in diameter, which was made to fit into a corresponding mortise in the impost. And the rude pillars themselves, on examination, have been found to be placed at bottom in a kind of socket dug in the chalky soil, and having small flints carefully rammed in between the stone and the sides of the socket.

About five feet nearer towards the centre; that is, nine feet from the inside of this exterior circle, appear the remains of a second and interior circle of smaller stones, which are of about one half of the dimensions of those of the outward circle; and (from the

proportion of the distances of those that remain, as well as from their situation) they appear to have been originally twenty-nine in number. Only nine of these are now left standing in their proper places; and whether they ever had, or had not, imposts on them, is not at present to be determined. But it is remarkable, that as the stones of the outward circle are of lightish color, being by some observers deemed to be of the same kind as the *Grey-Wethers* on Salisbury Plain; these, of the inner circle, are of darker hue, almost inclining to black; which variety and contrast must have added much to the beauty of the original work.

After passing the remains of these two great outward circles, between which the circular walk seems to have been nearly three hundred feet in circumference, and to have afforded an awful view of the interior structure, we come to the most striking part of the whole, which is at the distance of about thirteen feet more inwards; consisting of a large portion of an oval, about fifty-two feet in its shortest diameter, and a few feet more in its longest; a part of whose circumference was formed originally by at least five (or as appeared to me, and as I much suspect, by seven) massy combinations of huge fragments of rock, in the form of exceeding high altars, placed one at the end, and the rest on each side of the longest diameter, fronting the principal entrance.

These Dr. Stukely calls *trilithons*, because they were composed of three great stones each, and stand each quite apart, and not joined to, or appearing to have any annex-

ation to each other, like the pillars and stones in the outward circle.

This vast rude remain of the highest trilithon is about twenty-two feet in length to its top, whereon still exists the great tenon that fastened it to the impost above. Its fellow-supporter is thrown down, and lies just by in two great pieces; whilst the impost itself is fallen quite across the long black stone which was placed a little before the foot of this high altar; and in this position it for some years remained, so nicely balanced, as to form a rocking stone.

All these great trilithons may be plainly observed to have been so constructed, that those on each side the oval were made respectively to increase in height the farther they were from the entrance; whilst this (whose leaning pillar is left), which fronted the entrance, was highest of all.

In the front of this last, at the distance of about twelve feet, was placed on the very ground, and partly sunk into it, a great black stone, about sixteen feet in length, and four feet wide, and about twenty inches thick; which seems to have marks of burning upon it still remaining; and is of a quite different, and harder kind of stone than the rest, as being designed to resist the effects of fire.

Maurice in his Indian Antiquities, observes, that the Idol in the celebrated Temple of Jagernaut is also black, of an irregular pyramidical form.

SIR R. C. HOARE.

Anno 1812.

This remarkable Monument is situated on the open down, near the extremity of a triangle formed by two roads; the one leading on the south from Amesbury to Wily, the other on the north from the same place, through Shrewton and Heytesbury, to Warminster.

A building of such obscure origin, and of so singular a construction, has naturally attracted the attention of the learned, and numerous have been the publications respecting it; conjectures have been equally various, and each author has formed his own.

It is a melancholy consideration, that at a period when the sciences are progressively advancing, and when newly discovered manuscripts are continually drawn forth from their cloistered retreats, to throw a light on the ancient records of our country; it is mortifying, I say, that the history of so celebrated a monument as Stonehenge, should still remain veiled in obscurity. The Monks may boldly assert that Merlin, and only Merlin, was the founder of our Temple; and we cannot contradict, though we may disbelieve. The revolution of ages frequently elucidates history, and brings many import-

ant facts to light; but here all is darkness and uncertainty: we may admire; we may conjecture; but we are doomed to remain in ignorance and obscurity.

The construction and plan of Stonehenge, are of so novel and singular a nature, that no verbal description, though drawn up by the ablest writer, can possibly convey to the Reader a competent idea of it.

I cannot allow of more than one entrance into the area of the Work. This faces the north-east, and is decidedly marked by a bank and ditch, called the Avenue, which leads directly into it. On our approach to it on this side, the first object that arrests our attention, is a large rude stone in a leaning position, which by some has been called *The Friar's Heel*. Its height is about sixteen feet, and its original purport is totally unknown, though conjecture has not been idle in ascribing various uses to it.

Let us now approach this mysterious Building, and enter within its hallowed precincts. At first sight all is amazement and confusion; the eye is surprised, the mind bewildered. The stones begin now, and not before, to assume their proper grandeur; and the interior of the Temple, hitherto blinded by an uniform exterior, displays a most singular variety and gigantic magnificence.

This Temple consists of two circles and two ovals: the two latter constituting the Cell, or Sanctum. The outward circle, about three hundred feet in circumference, is composed of huge upright stones, bearing others over them, which form a kind of architrave. Though they evidently show the mark of

tools, they are still irregular in their forms and sizes. The height of the stones on each side of the entrance, is a little more than thirteen feet; and the breadth of one, seven feet; and of the other, six feet four inches: the impost over them is about two feet eight inches deep. The space between the stones in this outward circle varies; that between the entrance stones is five feet, and rather wider than in the rest. This circle consisted originally of thirty stones, of which seventeen still remain standing. At the distance of eight feet three inches from the inside of this outward circle, we find another composed of smaller stones, rude and irregular in their shapes.

We come now to the grandest part of our Temple, the Cell, or Sanctum; in forming which the general plan has been varied; for this inner Temple represents two-thirds of a large oval, and a concomitant small oval, as in the outward Temple we find a large and a small circle. The large oval is formed by five pair of trilithons, or two large upright stones, with a third laid over them as an impost. The placing of the imposts is also varied, for they are not continued all round, as in the outward circle, but are divided into pairs, thereby giving a great lightness to the work, and breaking its uniformity; neither are they like those of the outward circle, parallel at top; but they rise gradually in height from east to west.

Such indeed is the general fascination imposed on all those who view Stonehenge, that no one can quit its precincts without feeling strong sensations of surprise and admiration.

The ignorant Rustic will with a vacant stare attribute it to the Giants, or the mighty Archfiend; and the Antiquary, equally uninformed as to its origin, will regret that its history is veiled in perpetual obscurity. The Artist, on viewing these enormous masses, will wonder that art could thus rival nature in magnificence and picturesque effect. Even the most indifferent Passenger over the Plain must be attracted by the solitary and magnificent appearance of these Ruins; and all with one accord will exclaim, How grand! How wonderful! How incomprehensible!

THE BARROWS.

Notwithstanding the most laborious and persevering researches within the bowels of the numerous barrows which were opened for discovery, nothing appeared which could throw the most glimmering light on this mysterious Fabric; and, which, therefore, must unfortunately remain without the least brightning prospect, clouded in obscurity. But truth is at length obtained by the opening so many barrows, as to the purposes for which they were formed. Their dimensions and depths were various, some being very shallow, whilst others were nearly fifteen feet deep. They generally produced one or more human skeletons; but those of early æra were frequently discovered to have been interred within a cist, with the legs drawn up towards the head. Bones, loose on the floors of the barrows, burnt and unburnt, and sometimes in cists; numerous beads of am-

ber, glass, stone, and horn; drinking cups of various sizes, were very common, and appeared to have been made with very poor clay, intermixed with bits of chalk, with the exception of two or three, which were richly ornamented; rude urns, containing various kinds of burned bones; sepulchral urns, of which some were in a very perfect state; pottery; ivory pins and tweezers; brass daggers, spear heads, and pins; a remarkable cist, made of the trunk of an elm tree, the wood and bark appearing fresh and perfect; spear heads and arrows of flint; large pieces of stags' horn; curious wet-stones; and two knives, which were both found in the same barrow.

DISCOVERY AT SHREWTON.

On erecting Shrewton wind-mill, distant about four miles south-west of Stonehenge, the interment (though not a barrow) of a skeleton was discovered, together with several brass articles, a drinking cup, and the blade of an iron knife. This interment appears of a later æra, when the custom of gathering up the legs had ceased, and when the use of iron was more generally adopted, for in the early tumuli none of that metal has ever been found. The same observations may be applied to the barrow at Stonehenge which contained the two knives.

OLD SARUM and STONEHENGE,

BY

DIODORUS, &c.

In the fifth book of Diodorus the Sicilian, who lived in the time of Julius Cæsar, and the reign of Augustus, and about sixty years before the advent of our Saviour, it is stated, “ amongst those that have written stories, much like fables, are Hecatæus and some others, who say, that there is an island in the ocean, *over against Gaul*, where the Hyperboreans inhabit; Latina was born there, and therefore they worship Apollo (the Sun) above all other Gods, daily singing praises to his honor; and hence the inhabitants so demean themselves, as if they were Apollo’s priests. They have a stately grove, and a *renowned Temple of a circular form*, beautified with many rich gifts. They have *also a City consecrated to this God*, whose citizens are

most of them harpers, who chant the sacred hymns to Apollo *in the Temple.*”

Then adverting to the close connexion existing between their customs and religious rites, and those of Gaul, Diodorus adds “there are likewise among them Philosophers and Divines, whom they call *Saronides*, who are held in great veneration and esteem, through whom they present their thank-offerings to the Deity: *these Druids or Bards* are obeyed both in peace and war.”

This valuable fragment of antiquity discloses the interesting fact of the existence in this Island, above two thousand years ago, of a *Circular Temple*, of a *City dedicated to the Sun*, and under the immediate superintendence of Bards or Druids, called *Saronides*.

Now Saronides is a Greek patronymic, composed of Saron and Ides, the offspring of, or dependants on, Saron, which latter word is thus defined by Bryant:

“Sar is a rock or promontory on which temples were erected which were denominated Sar-On, from the deity the Sun, to

whom such temples were sacred. High groves, or rather hills, of ancient oaks were also named Saron, from a like dedication to the same deity. Hence the Saronian Bay in Greece."

Is it difficult then to assign a locality to these conjectures of Hecatæus and Diodorus? A circular Temple served by priests denominated Saron-ides, from some sacred hill or promontory called Sar-On, a name derived from an exclusive dedication to Solar worship, all meet and meet alone in that County where the ancient Saron still preserves its appellation under its Latin termination of "Sarum," and hence both that Mount, and the perplexing remnant of antiquity adjoining (Stonehenge), need no longer occupy the conjectures of the curious, either as to its object, age, or ancient use.

THE DRUIDS,

The supposed Architects of Stonehenge.

The Druids were a body of men, who, though generally considered as Priests, acted in a civil as well as ecclesiastical capacity. The reason of their becoming possessed of secular as well as clerical authority was owing to a notion being prevalent among the people, that none ought to submit to punishment for any crime whatever but by divine authority ; which authority was deligated to, and lodged in the priesthood only. Hence the Druids had an uncontrouled power over the minds and persons of the laity. Exempted from taxes, excused from military services, arbitrators in civil concerns, judges in criminal matters, and public oracles of the community, it must be imagined that their sentences were without appeal ; indeed few dared dispute their infallibility. But if by chance an individual had so much te-

merity, he was punished by an excommunication so dreadful, as to be deemed more terrible than the most cruel death: from that moment he was considered as a person abandoned by God and man; and being universally hated and condemned, no one would associate with him.

The Druids were of three classes, *viz.* Druids properly so called, Bards, and Eubates or Vates.

The first class presided over and regulated all public affairs, both in spirituals and temporals; their decisions were final over life and effects; and a principal part of their business was to direct and adjust all public sacrifices, and religious ceremonies. They were under the direction of a Principal elected by themselves, and styled Arch-Druid, whose authority extended so as to call to account, and depose the secular Prince, whenever he thought proper.

Their adoration and religious ceremonies were performed in groves consecrated to their deities. These groves were composed of, surrounded by, and fenced in with lofty oak trees; as they held sacred

that towering monarch of the British plains. Though the reason of such prepossession in favor of this tree, in particular, is now unknown, yet it is remarkable that the ancient rustic natives of this island should adore that tree as a sacred production of the earth, which the more refined modern inhabitants revere as their principal bulwark on the main.

“The Druids,” says Pliny, “had such an esteem for the oak, that they would not suffer any religious ceremony to be performed without being embellished with garlands made of its leaves. These philosophers believe that it is the chosen tree of God, and that whatever grows upon it cometh from Heaven.” The mistletoe, which nature had taught to grow on and embrace the sturdy oak, came in for a share of their veneration; they deemed it the peculiar gift of Providence, and held its virtues universal in medicine. It was yearly sought for, particularly on the first day of the first new moon in the year, which was one of their most solemn festivals, when a proper branch of that arbo-

reus plant being selected, the Arch-Druid mounted the tree to which it clung, cut it off with a golden knife, and carefully wrapped it up in his garments, amidst the joyous acclamations of the enraptured multitude, who deemed it the happy omen of a prosperous year. The Arch-Druid, whose residence was at Mona, now the Isle of Anglesea, in North Wales, from the nature and extent of his authority, may be considered as the Metropolitan, or the Pontiff, of the Britons.

The most remarkable Tenets of the Druids, were,

1. Every thing derives its origin from Heaven.
2. Great care is to be taken in the education of children.
3. Souls are immortal.
4. The souls of men after death go into other bodies.
5. If ever the world should happen to be destroyed, it will be by fire or water.
6. All commerce with strangers may be prohibited.
7. He who comes last to the assembly of the states ought to be punished with death.
8. Children should be brought up apart from their parents till they are fourteen years of age.

9. There is another world ; and they who kill themselves to accompany their friends thither, will live with them there.
10. All masters of families are Kings in their own houses, and have a power of life and death over their wives, children, and slaves.

All Druidical ceremonies, and literary precepts, were performed and delivered extempore, as they never suffered either their maxims or their sciences to be committed to writing, in order to prevent the vulgar from being acquainted with their mysterious learning.

Though the idolatry of the Druids was abominable, and their human sacrifices execrable, yet their moral philosophy hath been the admiration of after ages ; and many of their maxims which stand recorded have met with eulogiums of the most celebrated and polished writers.

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